

Contributions

AN UNCHRISTIAN COMBAT

C. H. WETHERBE

I have long believed that there was something decidedly wrong in those Christians who made a practice of combatting such other Christians as did not hold to just such views as they themselves did, in regard to heart purity or perfectionism. I have just been reading a severe arraignment against Rev. T. B. Meyer, of London, by a minister who accepts nothing short of a complete eradication of the sin-principle from the Christian's heart. Mr. Meyer, as all who are acquainted with his views know is a strongly spiritual man, who strongly believes in one's being fully consecrated to God. He believes in the importance of one's being filled with the Holy Spirit, yet he does not believe that the sin-principle is wholly eradicated from any Christian in this life. He does not understand the Bible as teaching this theory, and because he so believes he is denounced by those who do not believe that theory. Now, I say that this is an unchristian combat. I am positively certain that Christ does not approve of such combatting. I know that he reprimanded John for his forbidding a certain person from casting out demons in Christ's name, just because that person did not walk in the same company that John did. And I am sure that Christ if he were on earth, would not censure Mr. Meyer for not accepting the theory to which I refer, nor would he condemn anyone else for a like thing. Christ has no fault to find in any Christian who with his whole heart is serving him. The Christian who is obeying Christ with his whole heart is obeying him perfectly, and this is all that Christ requires of him. If those who spend their time and energies in combatting those Christians who do not subscribe to their theories of the "high life" would sanctify such time and energy to the salvation of sinners and the nourishment of weak believers they would much better please Christ than they now do.

"YE SHALL KNOW THEM BY THEIR FRUITS." Matt. 7:16

DR. GORDON

These are the words of the blessed Christ. No words were ever truer. One may make a great profession of godliness, yet unless he has truly "touched the hem of his garment," sooner or later he will betray the fact by the fruit he bears, in act or word.

I fully believe in sanctification, but when I see a spirit of intolerance and abuse of those who have not as yet understood their privileges in Christ, instead of the spirit of gentleness, meekness and long forbearance, I conclude

they are not really what they profess to be, or they would bear sweeter fruit,—show more of the spirit of Christ.

We are so prone to forget how long we stumbled and had more "downs" than "ups" when we were "hope so" Christians, and bearing much fruit the Master could not use.

It is proper to set forth earnestly the full Gospel and try to persuade others to see their high privileges and comprehend what it is to be "Found in Him, not having mine own righteousness which is of the law, but that which is thru the faith of Christ, the righteousness which is of God by faith. Phil. 3:9. This is not a righteousness we earn, but is of God by faith, and having this faith and his righteousness we do manifest it by our fruits.

We are judged by the world, not by what we profess, but by the fruit we bear. If we are Christians the world expects us to show it in our lives, in our dealings, in the company we keep. Are we bearing the kind of fruit that is pleasing to the Master if we engage in things of doubtful propriety? Do we bear the fruit of the spirit if we use cigars and tobacco? "Ye shall know them by their fruits."—Jesus.

THE ORDINANCES

S. H. LOVE

God be thanked that ye were the servants of sin, but ye have obeyed from the heart, that form of doctrine delivered you.

Being then made free from sin ye became the servants of righteousness. Rom. 6:17, 18.

Now in order to understand the gospel, which is the power of God unto salvation to every one that believeth, it is necessary to discriminate between the ordinances of Moses and the ordinances of Christ. The former are the weak and beggarly elements, the latter, the power of God unto salvation. Paul says, "I delivered unto you that which I also myself received. Let us consider how and what Paul did receive. While on his way to Damascus to put the Christians to death a most glorious being appeared unto him, and a voice saying, "Saul, Saul, it is hard for thee to kick against the pricks," and Saul said, "Who art thou Lord?" The reply came, "I am Jesus whom thou persecutest." When Paul looked upon the glorified Son of God he believed and was astonished to find that Jesus was not an impostor but was the very Christ of God, and so he said, "Lord, what wilt thou have me to do?" and Jesus said, "Arise and go into Damascus and it shall be told thee what thou must do." But Paul was now blind and could not see, and they had to lead him into the city, and he remained in this condition for three days and ate no food, and as he prayed to Jesus, don't you know he said again, "Lord, what wilt thou have me to do?" At the end

of three days Ananias came in unto him and said, "Brother Saul, Jesus that appeared unto thee in the way as thou camest hither hath sent me unto thee." Oh, how Saul's heart must have given a great bound of delight. Now it will be told me what I must do. Now I will find out how I shall be made free from sin. Ananias continues, "That I might lay my hands upon thee that thou mightest receive thy sight and be filled with the Holy Ghost." Immediately the scales fell from his eyes, and his sight which had been wonderfully taken away was miraculously restored. Still he had not yet told him anything to do, and if she had been left here how awful would have been his condition. But thank God, Ananias a direct and special messenger coming from Jesus Christ himself continues with these wonderful words. And now Brother Saul, why tarryest thou, arise and be baptized and wash away your sins calling on the name of the Lord." Oh word of words the sweetest. Sweet to me as well as to the chief of sinners. Don't you believe that when he obeyed this heavenly messenger that he really felt that his sins were actually all washed away and that he was then and there made free from sin and became a real servant of righteousness. Oh joy unspeakable and full of glory. I know something of the joy that Paul felt when his sins were washed away, for I myself have also obeyed from the heart this same old form of doctrine that made him free. Is it wrong to believe the doctrines of Jesus? Is it wrong to place my faith confidently upon the ordinances of the church of Christ? Why it is written, "That he loved us and gave himself for us that he might sanctify and cleanse the church with the washing of water by the word that he might present the church unto himself a glorious church not having spot or wrinkle or any such thing. Eph. 5:25-28.

So now we see that he poured out his blood unto death that we might be sanctified and cleansed with the washing of water by the word. How can I honor a physician more than to have confidence in his very own medicine. I believe upon the Pope of Rome, that there is such a man, but I do not believe in the doctrines of the Pope. I do not believe that he hath power on earth to forgive me my sins. Therefore I am no Catholic. I believe upon Mohammed, that there was such a man who fought the battle of Carnels, but I do not believe his doctrines, and if I were standing beside his tomb at Mecca I would not bend the knee or ask for the remission of my sins. Hence I am no Mohammedan.

To be a Catholic I must believe in the remission of sins as taught by the Pope. To be a Mohammedan I must believe in the remission of sins as taught by Mo-